	Year.	In Mixed Marriages.		
		With Jewish Husband.	With Jewish Wife.	Together.
Prussia .	19] 0	25*8 per cent	20-8 per cent	23-7 per cent
Saxony .	1905			
Bremen .	1900	27-1 „	10-0 „	18-6 „
New South Wales	1901	40-0 „ 30-0 ..	5-1 „ 36-4 ..	16-9 „
Copenhagen	1906	• -		16-5 „

Thus less than one-fourth of the children from mixed marriages become Jews, the percentage being, in most cases, higher in marriages in which the husband is Jewish.

In Hungary, unless a specific agreement is reached previous to the conclusion of a mixed marriage regarding the religion of the future children, the sons follow the religion of the father, and the daughters that of the mother. In 1929 only about one-fourth of such agreements favoured Judaism. No such figures are available for other countries, but it is probable that conditions are similar. As soon as mixed marriages become common, which invariably points to a breaking down of social barriers, Jewish religion loses its hold on its followers. Keligious indifference prevails, and men tend to "go with the crowd", *i.e.* they accept the religion of the majority. Not only Judaism suffers by this outlook, but all minority religions. Further, the figures quoted above refer only to children living in their parental homes* It can be assumed that many of these

children, once they have left their homes and come under the influence of their Christian relatives, give up Judaism, and that those adhering to it throughout life hardly make more than 10 per cent of all born from mixed marriages.

In Prussia, in 1929, 611 children were born from mixed, and 3355 from purely Jewish marriages; but reckoning on the 10 per cent basis, instead of 305 only 61 of